Vol. II — No. 1

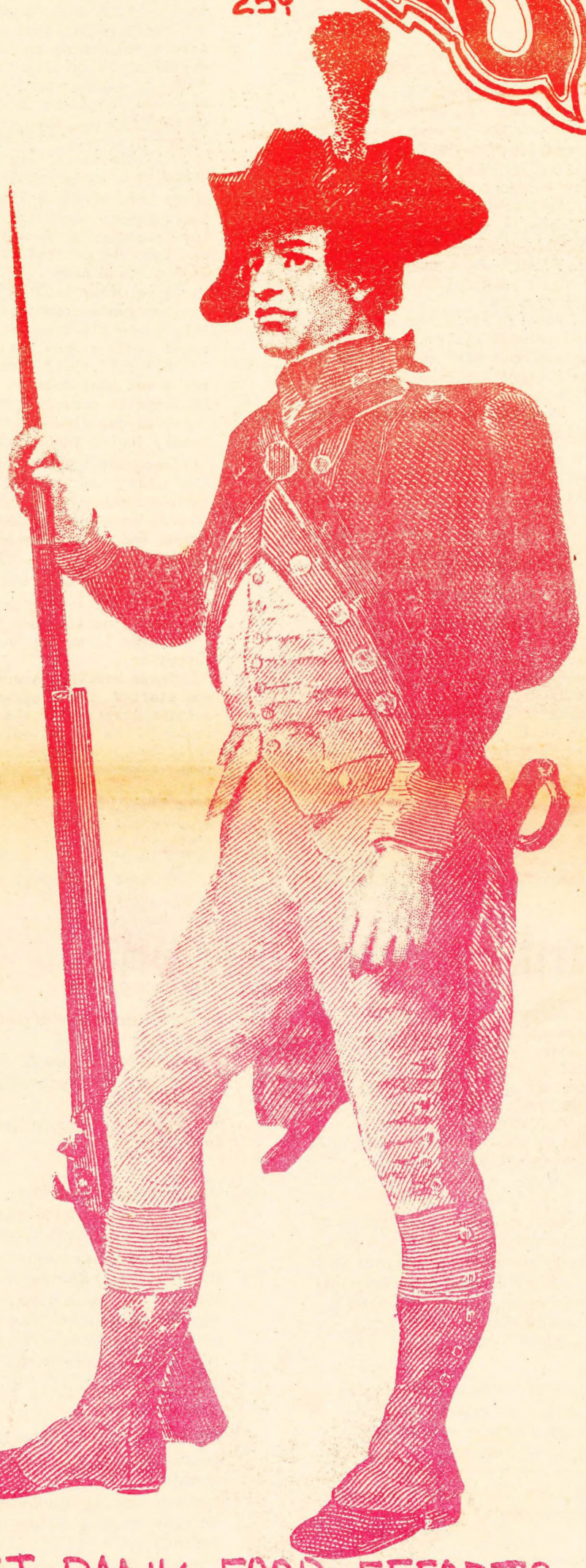
HUNDRED FLOWERS

HOME-GROWN BY YOU AND YOURS...

JANUARY 1, 1971 — 25¢

WHEN TYRANNY IS LAW

REVOLUTION IS ORDER



5/8 sentenced maximum

- AUGSBURG REFUSING TO HELP WEST BANK FOOD EFFORTS
- WEATHERPEOPLE COMMUNIQUE # 9
- TUPAMAROS DO IT AGAIN!
- G.I.s WON'T MARCH
- YOGA
- FOOD

SHORTWAVE RADIOS FOR RIGHT ON NEWS

For people who want to broaden their source of news and opinion-- try shortwave listening. Compared to the cost and erratic and slow delivery of overseas newspapers, radio has the press beat hands down. Language is no barrier either. While only a few good overseas news papers may have summerized English editions, almost all the wold's major capitals broadcast in English on a regular schedule. Many of these of these broadcasts are specifically beamed to the United States.

Radio Havana is on the air in English for North and South America for five hours every evening. Only a tiny fraction of the revolutionary activities they report on ever make the five minute news summaries on your local rock station.

Moscow, too, sends out five evening hours of news, music, and commentary-- in perfect English-- in time periods to accomodate both East and West coast listeners.

Radio Peking has to fight the atmospheric effects of the Arctic region, but on most nights they get through. More easily discernible is their powerful European relay from Albania.

Fascist Radio Portugal is a regular with their slogan "The West can and must win" accompanied by the V signiture from Beethoven's Fifth.

FRom Cairo to Tokyo, propaganda, political talks and news fill the air every night, much of it in English. (And, if you can understand just one additional language, such as French, Spanish, German, Russian, you'll double or triple the number of prorgams availale for listening, as well as knowing what the latest propaganda pitch from the U.S. to South America is.)

Getting started is not expensive. Assuming you can't afford the $500 model radio amatures and hobbyists us use (and if you can, you ought to donate it to the movement), check with thrift and benefit stores and used furniture and appliance dealers. Many floor and table model radios manufactured in the late 30s and early 40s have shortwave bands. Or check with aunts and uncles: attics are full of radios from this period. These are well-made sets and sell for anything between $3.00 and$15.00. Anything more than $15.00 is overpriced,

Since many sets are discarded because something's gone wrong with them, don't buy one until you hear something on shortwave and check the AM band for the quality of the sound. Most of these radios won't work on shortwave without an antenna, so be prepared with a piece of wire a few feet long. Or touch your finger, if you know what you're doing, to the antenna terminal and tune around for sounds. During the daytime you won't hear much on shortwave, but the point is to hear something, even static, to know it's working. Keep the radio on at least ten minutes before you decide to buy it. If anything smells like it's burning look for another set. A little care and good judgement should get you through the purchase without getting screwed.

If this seems like too much hassel and you'd rather buy a new cheap portable ($25-75) that has shortwave, forget it. They're no better than the 30s models unless you get into the outa sight price ranges with a brand name.

Some other points:

--Shortwave broadcasting does'nt take place all over the dial, but in short bands around these frequencies;
6,7,9,11,15,17,21mc/s
and a set that does'nt include some of these is useless.

--Once you find the broadcasting bands, tuning takes patience and more Patience and slightest turning of the dials.

--The bands are crowded, and interference with weaker signals is common (more patience and concentration).

--Any piece of wire will do as an antenna-- the longer the better. Try to have it outside and high.

==Winter is better than summer for reception.

These are the essentials to get you started. The program schedules of all the stations of the world can be found in the annual edition of the World Radio Handbook for $5.95 from some large radio supply stores , or Gilfer Associates, P.O. Box 239, Park Ridge, New Jersey, 07656. It also contains an article on how to listen to shortwave.

Good listening, comrades.

Tupamaros does it again

A STRONG PEOPLE NEED NO LEADER -ZAPATA

The Tupamaros, the urban guerillas of Uruguay, have recently liberated 7.8 million dollars from a Uruguayan bank, with the help of a clerk at the Banco de la Republica.

Government censorship has prevented news of the raid from being published inside Uruguay itself. (Neither did they print a story when the Tups kidnapped a rich banker and paid the ransom money to a clinic in a poor neighborhood in Montivideo.)

Daniel Guinovart is 33 years old and has been a clerk at the state Banco de la Republica for three years. He had just recieved a commendation medal for "diligent service."

The night the Tupamaros came, the bank doorkeeper told Daniel that someone outside wanted to see him.

"Let him in, he is my brother," said Daniel.

In walked two women and four men armed with rifles. They proceeded to unlock all the vaults. Daniel helped them load the money and jewelry into sacks.

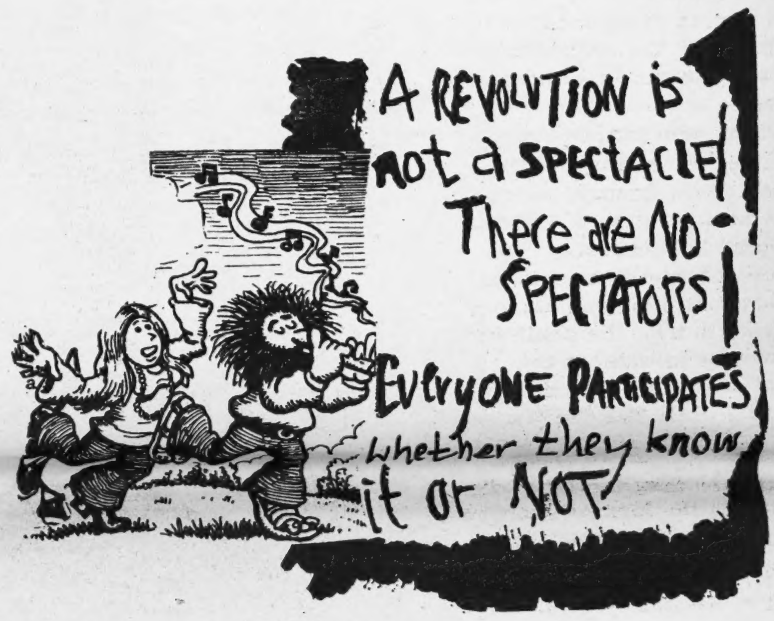
As he drove off with the Tups in the five cars they had stolen a few hours earlier, Daniel shouted to his fellow bank workers, "Now I'm going underground."

The Tupamaros left the three hostages behind that they had brought to the bank with them -- the three bank officials each had a key to one of the vaults. A fourth official was allowed to stay home with an armed Tupamaro watching him -- because his wife was sick.

Although police in Uruguay have been conducting a frantic search for the bankrobbers, none have been found. None have even been identified except for Daniel.

The Tupamaros are able to carry off such actions and to disappear into the city of Montivideo because of the general support they have built up among the people of Uruguay Often citizens in "good standing" are secretly Tupamaros.

One of the bankrobbers told a clerk "We lead double lives. We work normally and live with our families. Our comrades on the run are a minority within our movement."



Earth Life Defense Only Human

The old culture is dying--while a new way of life struggles to be born... U can see it if U trust yr senses: in the suffocating ugliness of cities, buried up to their ears in cement & in the tentative beauty on the faces of those we see & hope will become our lovers.

For us the future is in groups of people who establish more profoundly human relationships with each other & their environment/ Those who return to the land & to communal forms of living together/

Those who abandon ideologies so they can respond to ever-changing nature without preconceived notions/
Those who are flexible--who find ways where there were thought to be none/

Those who scavenge the endless waste of a decaying society for the raw materials of a new culture/

Those who find use for what is discarded-- who gather, assemble or steal the elements of their life from the whole long history of human experience, & all that modern man has learned/

The communal decision is the result of our deep yearning to be together, to share our lives with others/

To leave the cities of death shroaded in concrete/
To come to the country so our bodies can re-discover the feeling of freedom/
Because we yearn to live & be whole again.

Just a look at the other myriad faces of possible futures is convincing: ecological apocalypse or nuclear conflagration; automated (technocratic) computer-controlled 1984 or just plain bloody fascism/ Visions of ugliness counter-pointed by visions of indescribable beauty/ But what is there in the horror planned for us by the "leaders" &

"great men" that lets u think there'll be a place for u?
Nothing/
There is nothing we don't make ourselves--nothing we don't create & defend/
What we dream & what we attempt must either be the beginning of a new ecological era or the last brave act of human life.
But this future we seek is not some vague tomorrow--it is that small

part of today, which is the seed, model germ that the vast human future will resemble.

HUNDRED FLOWERS

PO BOX 7152
Powderhorn Station
Minneapolis, Minnesota
55407
PHONE: 333-8471

jimvickialanwarrenchuck debbieshirleynubatoadmarleyeddiejoanzackandtheg irlwhocameinthemiddleof henite

NAME _____

ADDRESS _____

CITY _____

CHECK ONE: ☐SIX MONTHS $5 ☐ONE YEAR $9
MAIL TO: Box 7152 Powderhorn Station, Mpls 55407

PICK UP FLOWERS AT:

WEST BANK
Electric Fetus
The Whale
Oblivion Record
Liberty House
Depth of Field
Savran's
West Bank Tding Pst.

LAKE STREET
Chicago Lake Records
Muses
Hair's How
V.A. Shoe Shine
Main Records
Purple Eland
Adam's Imports
East-West Ltd.
Optic Nerve
Brave New Workshop
Earth
The Attic

DOWNTOWN
Gnostica Bookstore
True Grit Grocery
Shinder's
YMCA
Golden Star

DINKYTOWN
The Podium
Turkish Handcrafts
Discount Records
Century Camera
Tuffet
Positively 4th Street

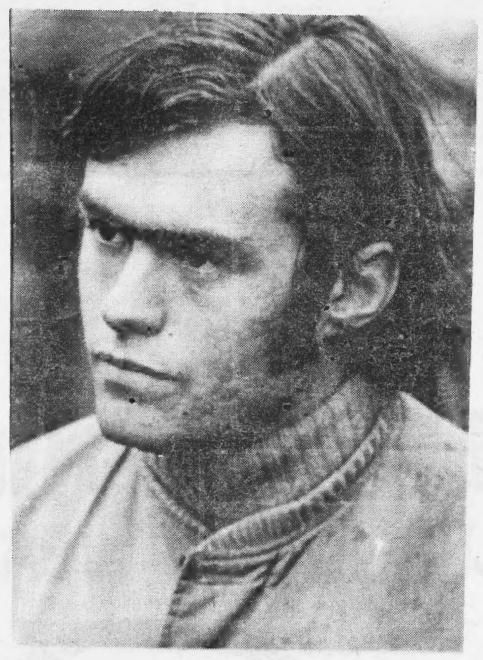
ST. PAUL
Macalaster Bookstore
St. Catherine's
Downtown Book
Quality Book Shoppe
Courtesy News
Capital City Book
Nomad Imports
Old Laughing Lady

DEALERS

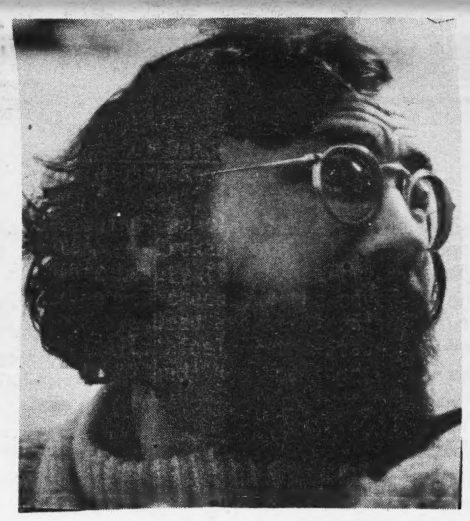
People and other living things can make a dime on every copy you sell. Pick up papers at: West Bank Trading Post, Wax Museam(Harriet and Lake St.)Papers must be bought in advance, and allunsold copies will be refunded. If you absolutely cannot pay in advance call 333-8417

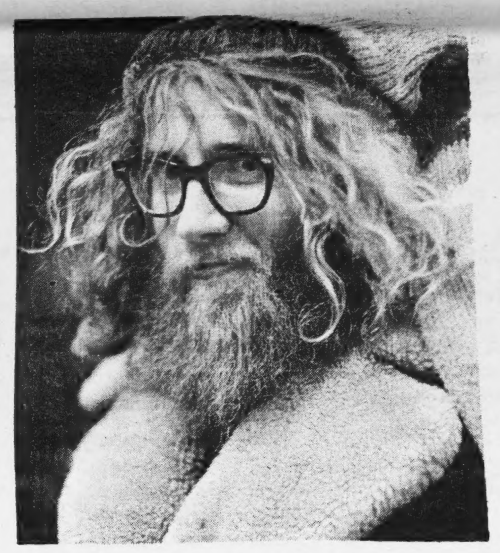
MINN 8

GET 5 YEAR MAXIMUM



& IF THE LAW IS ABSURD... WHAT THEN?





Pig Devitt gave three of the Minnesota eight the maximum 5 year sentence and two others a zip 6 under the Youth Corrections Act. A "zip 6" means that they would be in custudy of the government for 6 years with not more than 4 consecutive years in prison and the rest on probation. However, a man maybe paroled and then yanked back to prison after a week to serve the rest of his sentence. The supposed benifit of the Youth Corrections Act is that the prisoner could be paroled after 3 months and the felony is dropped from his record after his sentence is completed.

Pig Devitt afforded each defendant a chance to make a statement before the court. Pete Simmons, who got a zip 6, said that the odds were overwhelmingly against the defendants. He told the court that the powers of Congress and Justice Dept. were against them. He said he didn't want to bring chaos to court but thought the court could resolve the problem in a climate of fairness.

Don Olson, who got 5 years, critizied Devitt's ruling on the Pollution Control Agency, which involved the opperation of nucleur power plants in Minnesota. He toldthe court the government was unable to act andthat this country was on a death trip. He continued, this country is involved in the politics of death because nothing can be done. *Just like the War in Vietnam, all these lies are used. The government can do nothing* about that even though a lot of dis sent exists in the form of marches, rallies, and the draft resistance movement. He then pointed out over half of Renner's (chief D.A.) cases involve Selective Service violations. This results from people with to much power.

Don pointed out the fraud of Johnson's and Nixon's peace platform, while continuing to waste resources and kill people.

He said they would be called Peace Criminals in comparison to War Criminals and that they were involved in the politics of life.

Brad Beneke, who got a zip 6, then asked Devitt if he had read or heard of Camus. He continued, "Camus is a philosopher who said 'Prisons are a monument of human stupidity and moreover a monument to society's failings.' I think I will stand here and silently slip away into one of those monument of human stupidity."

Bill Tilton, sentenced to 5 years, told the story of Judge Larson and Marv Davidoff on T.V. When Larson said he opposed all violence, Marv asked him why he had just sentenced a draft resister to 2 years in prison just the day before. Larson's only resonse was, "I hope there is a World Court, someday." Bill said the last World Court was the Nuremberg War Tribunal in which we tried war criminals. He continued, "What would a world court think of our invasion of Cuba in the early '60's, our invasion of Cambodia, the violation of the Genenoa accords of 1954 and the SEATO treaty."

What would the court think of the murder of innocent civilians and prisoners of war.

He asked what the court would think of the corporate murder of corporations like Honeywell who produce fragmentation bombs.

Bill told Devitt that he had thought of many things to call him but only one seemed right now and that was "good German". He said the FBI, Marshals, and Devitt were all "good Germans" helping fascism sneak into this country. He quoted William Shirer, author of "The Rise And Fall of The Third Riech" and expert on fasism and Nazism, "I see history repeat itself in this country as in Germany. This country may be the first one to go fascist democratically.

When Bill had finished the spectators applauded. Devitt then ordered the marshals to remove those who clapped from the courtroom. A few got up and left but Sandy Wilkenson wouldn't so the marshals grabed him and he went limp. Four marshals carried him out knocked over Chuck Phenix, of Hundred Flowers staff, as they came through the door. Alan Jones also of the staff came up to marshal Jim Redpath and tried to pull Sandy free. Redpath then turned and hit Alan. Another marshal Dan Dodge was on the scene then hit Alan in the head forcing back down the hallway. Alan then backed off to defend himself and the marshal went for his gun but another marshal was there to cool things out.

Meanwhile, Chuck Turchick, sentenced to 5 years told the court that the indictment read The United States of America vs. Cliff Ulhen, Bill Tilton, and Chuck Turchick and that seemed like formidable odds. He said they lost and were being sentenced and wondered if the U.S. lost if they would be sentenced. He added the government had everything to win and nothing to lose. He told Devitt that by ruling the war and draft irrelevant he was making people irrelevant. He said we are told to do everything by the system, when to laugh, when to cry....when to kill.

He said that Rnner said during the first trial that he "prosecutes vigorously" and during the second trial that he "Doesn't like to prosecute cases and is new at the job and is just learning the ropes." Chuck pointed out saying it was his job was no justification for his actions, just as a murderer who claims it's his job doesn't justify a murder.

When Chuck finished more people were dragged out for applauding.

Ken Tilsen, attorney for two of the defendants, staied that most of the cases in the courts were Draft cases. He stated that 40 years ago when the prohibition laws were done away with the judges refused to sentence people because they realized they were guilty too. He told the court that some of the defendants point of view was optimistic, some was pessimistic almost fatalistic but he believed man has the capacity to deal with the problems he sees. He said the defendants don't need rehibilitation. There is only one reason to send them to prison and that is retribution for their attack. The alternative is to give the defenadants a suspended sentence.

Devitt then asked the defendants if they would do it again. They responded that they probably wouldn't because it was ineffective.

Arnold Beneke, Brad's father and advisor during the trial, then asked to speak. He told the court that he was proud of Brad and these other young men. He said he was proud of the way think with decency and honesty.

Before passing sentence Devitt said these young men had good parents, good up bringing, formal education, were better than average students and their parents are normal American citizens. He said that ripping of draft boards, as one of the defendants said isn't a prank but a serious crime. He continued, "good motive does not excuse the commision of a crime. To dismiss the charge with a slap on the wrist would be to continue the violence. Freedom can't exist in a society that permits violence."

The defendants are out on the same bond of 10% of $10,000 and report to US Marshals twice a week, pending appeal.

...WITH LIBERTY AND JUSTICE FOR ALL.

NUMBER NINE

NEW MORNING — CHANGING WEATHER

December 6 1970

This communication does not accompany a bombing or a specific action. We want to express ourselves to the mass movement not as military leaders but as tribes at council. It has been nine months since the townhouse explosion. In that time, the future of our revolution has been changed decisively. A growing illegal organization of young women and men can live and fight and love inside Babylon. The FBI can't catch us; we've pierced their bullet-proof shield. But the townhouse forever destroyed our belief that armed struggle is the only real revolutionary struggle.

LIBERATION News Service

[Editor's note: This communication dated December 6,1970, arrived special delivery in the LNS office on December 10. The two stamps on the envelope commemorated Tom Paine and Lucy Stone. The first page of the document has a handpainted rainbow with a red lightning arrow. A Vietnamese stamp is in the right hand corner. The stamp shows a Vietnamese woman dressed in green, with a rifle over her shoulder. "NEW MORNING -- Changing Weather" is painted in black ink above the rainbow.

The document is signed Weather Underground, and Bernardine Dohrn.]

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It is time for the movement to go out into the air, to organize, to risk calling rallies and demonstrations, to convince that mass actions against the war and in support of rebellions do make a difference. Only acting openly, denouncing Nixon, Agnew and Mitchell, and sharing our numbers and wisdom together with young sisters and brothers will blow away the fear of the students at Kent State, the smack of the Lower East Side and the national silence after the bombings of North Vietnam.

The deaths of three friends ended our military conception of what we are doing. It took us weeks of careful talking to rediscover our roots, to remember that we had been turned on to the possibilities of revolution by denying the schools, the jobs, the death relationships we were "educated" for. We went back to how we had begun living with groups of friends and found that this revolution could leave intact the enslavement of women if women did not fight to end and change it, together.

And marijuana and LSD and little money and awakening to the black revolution, the people of the world. Unprogramming ourselves; relearning Amerikan history. The first demonstration we joined; the first time we tried to convince our friends. In the wake of the townhouse we found that we didn't know much about each others' pasts -- our talents, our interests, our differences.

We had all come together around the militancy of young white people determined to reject racism and U.S. exploitation of the third world. Because we agreed that an underground must be built, we were able to disappear an entire organization within hours of the explosion. But it was clear that more had been wrong with our direction than technical inexperience (always install a safety switch so you can turn it off and on and a light to indicate if a short circuit exists.)

Diana, Teddy and Terry had been in SDS for years. Diana and Teddy had been teachers and both spent weeks with the Vietnamese in Cuba. Terry had been a community organizer in Cleveland and at Kent; Diana had worked in Guatamala. They fought in the Days of Rage in Chicago. Everyone was angered by the muder of Fred Hampton. Because their collective began to define armed struggle as the only legitimate form of revolutionary action, they did not believe that there was any revolutionary motion among white youth. It seemed like black and third world people were going up against Amerikan imperialism alone.

Two weeks before the townhouse explosion, four members of this group had firebombed Judge Murtagh's house in New York as an action of support for the Panther 21, whose trial was just beginning. To many people this was a very good action. Within the group, however, the feeling developed that because this action had not done anything to hurt the pigs materialy it wasn't very important. So within two weeks time, this group had moved from fire-bombing to anti-personnel bombs. Many people in the collective did not want to be involved in the large scale, almost random bombing offensive that was planned. But they struggled day and night and eventually, everyone agreed to do their part.

At the end, they believed and acted as if only those who die are proven revolutionaries. Many people had been argued into doing something they did not believe in, many had not slept for days. Personal relationships were full of guilt and fear. The group had spent so time willing themselves to act that they had not dealt with the basic technological considerations of safety. They had not considered the future: either what to do with the bombs if it had not been possible to reach their targets, or what to do in the following days.

This tendency to consider only bombings or picking up the gun as revolutionary, with the glorification of the heavier the better, we've called the military error.

After the explosion, we called off all armed actions until such time as we felt the causes had been understood and acted upon. We found that the alternative direction already existed among us and had been developed within other collectives. We became aware that a group of outlaws who are isolated from the youth communities do not have a sense of what is going on, can not develop strategies that grow to include large numbers of people, have become "us" and "them."

It was a question of revolutionary culture. Either you saw the youth culture that has been developing as bourgeois or decadent and therefore to be treated as the enemy of the revolution, or you saw it as the forces which produced us, a culture that we were a part of, a young and unformed society (nation).

NUMBER NINE

FROM THE WEATHERPEOPLE

In the past months we have had our minds blown by the possibilities that exist for all of us to develop the movement so that as revolutionarieswe change and shape the cultural revolution. We are in a position to change it for the better. Men who are chauvinists can change and become revolutionaries who no longer embrace any part of the culture that stands in the way of the freedom of women. Hippies and students who fear black power should check out Rap Brown's Die Nigger and George Jackson's writings. We can continue to liberate and subvert attempts to rip off the culture. People become revolutionaries in the schools, in the army, in prisons, in communes, and on the streets. Not in an underground cell.

Because we are fugitives, we could not go near the Movement. That proved to be a blessing because we've been everywhere else. We meet as many people as we can with our new identities; we've watched the TV news of our bombings with neighbors and friends who don't know that we're Weatherpeople. We are often afraid but we take our fear for granted now, not trying to act tough. What we once thought would have to be some zombie-like discipline has turned out to be a yoga of alertness, a heightened awareness of activities and vibrations around us -- almost a new set of eyes and ears.

Even though we have not communicated about ourselves specifically before this, our actions have said much about where our heads are at. We have obviously not gone in for large scale material damage. Most of our actions have hurt *the enemy on about the same military scale as a bee sting. But the political effect against the enemy has devastating. The world knows that even the white* youth of Babylon will resort to force to bring down imperialism.

The attacks on the Marin County Court House and the Long Island City Jail were because we believe that the resistance and political leadership that is growing within the prisons demands immediate and mass support from young people. For all the George Jacksons, Afeni Shakurs and potential revolutionaries in these jails, the movement is the lifeline. They rebelled expecting massive support from outside.

Demonstrations in support of prison revolts are a major responsibility of the movement, but someone must call for them, put out the leaflets, convince people that it is a priority. We are so used to feeling powerless that we believe pig propaganda about the death of the movement, or some bad politics about rallies being obsolete and bullshit. A year ago, when Bobby Seale was ripped off in Chicago and the movement didn't respond, it made it easier for the pigs to murder Fred Hampton. Now two Puerto Ricans have been killed by the pigs in the New York jails, in retaliation for the prisoner rebellion. What we do makes a difference.

It will require courage and close families of people to do this organizing Twos and threes is not a good form for anything -- it won't put out a newspaper organize a conference on the war, or do an armed action without getting caught. Our power is that together we are mobile, decentralized, flexible and we come into every home where there are children who catch the music of freedom and life.

The women and men in jails are POWs held by the United States. When an Amerikan pilot is shot down while bombing North Vietnamse villages, he is often surrounded by thousands of people who have just seen their family and homes destroyed by the bombs he was delivering. Yet the man is not attacked and killed by the Vietnamese but is cared for as a prisoner. Nixon is now waging a last-ditch moral crusade around the treatment of those Amerikan war criminals to justify all his impending atrocities.

The demonstrations and strikes following the rape of Indochina and the murders at Jackson and Kent last May showed real power and made a strong difference. New people were reached and involved and the government was put on the defensive. This month the bombings could have touched off actions expressing our fury at double-talking Laird and his crew -- war research and school administrators and travelling politicians are within reach of our leaflet, our rallies, our rocks. Women's lib groups can find in Nguyen Thi Binh a sister for whom there is love and support here. Her proposals for peace must be explained and Bloody Dick's plans to use more bombers to replace the GIs who are refusing to fight exposed as the escalation and genocide it is. Vietnamization Indianization limited duration protective reaction suppressive fire horseshit. It seems that we sometimes forget that in Vietnam strong liberated women and men live and fight. Not as abstract guerilla fighters, slugging it out with U.S. imperialism in Southeast Asia, but as people with values and loves and parents and children and hopes for the future.

People like Thai, a fighter in the People's Liberation Armed Forces who was in Hue during Tet and at Hamburger Hill a year later, or Than Tra, an organizer in the mass women's organization and the student's movement in the cities, who had not seen her lover in nine years. They travelled for a month to come to Cuba to meet with us, to sing and dance and explain how it is in Vietnam. There is nothing brutal or macho about guns and bombs in their hands.

We can't help thinking that if more people knew about them, the anti-war movement would never have allowed Nixon and Agnew to travel to so many cities during the past election with only the freaks at Kansas State and the people of San Jose to make our anger at his racism know to the world.

The hearts of our people are in a good place. Over the past months, freaks and hippies and a lot of people in the movement have begun to dig in for a long winter. Kent and Augusta and Jackson brought to all of us a coming of age, a seriousness about how hard it will be to fight in Amerika and how long it will take us to win. We are all beginning to figure out what the Cubans meant when they told us about the need for new men and new women.

People have been experimenting with everything about their lives, fierce against the ways of the white man. They have learned how to survive together in the poisoned cities and how to live on the road and the land. They've moved to the country and found new ways to bring up free wild children. People have purified themselves with organic food, fought for sexual liberation, grown long hair.

People have reached out to each other and learned that grass and organic consciousness-expanding drugs are weapons of the revolution. Not mandatory for everyone, not a gut-check, but a tool -- a Yacqui way of knowledge. But while we sing of drugs the enemy knows how great a threat our youth culture is to their rule, and they employ their allies -- the killer-drugs (smack and speed) -- to pacify and destroy young people. The revolution can succeed without our youth, and we face that possibility if we don't meet this threat.

People are forming new families. Collectives have sprung up from Seattle to Atlanta, Buffalo to Vermont, and they are units of people to trust each other both to live together and to organize and fight together. The revolution involves our whole lives; we aren't part-time soldiers or secret revolutionaries. It is our closeness and the integration of our personal lives with our revolutionary work that will make it hard for undercover pigs to infiltrate our collectives. It's one thing for pigs to go to a few meetings, even meetings of a secret cell. It's much harder for them to live in a family for long without being detected.

One of the most important things that has changed since people began working in collectives is the idea of what leadership is. People -- and especially groups of sisters -- don't want to follow academic ideologues or authoritarians. From Fidel's speeches and Ho's poems we've understood how leaders grow out of being deeply in touch with movements. From Crazy Horse and other great Indian chiefs we've learned that the people who respect their tribe and its needs are followed freely and with love. The Lakotas laughed at the whites' appointing on man to be chief of all the Lakota tribes, as if people wouldn't still go with which ever leader they thought was doing the right thing!

Many of these changes have been pushed forward by women both in collectives with men and in all-women's collectives. The enormous energy of sisters working together has not only transformed the movement internally, but when it moves out it is a movement that confuses and terrifies Amerika. When asked about the sincerity of Mme. Binh's proposals, Ky says, "Never trust a woman in politics." The pigs refuse to believe that women can write a statement or build a sophisticated explosive device or fight in the streets. But while we have seen the potential strength of thousands of women marching, it is now up to revolutionary women to take the lead to call militant demonstrations, to organize young women, to carry the Viet Cong flag, to make it hard for Nixon and Ky to travel around the country ranting about POWs the same day that hundreds of women are being tortured in the prisons of South Vietnam.

It's up to us to tell women in Amerika about Mme. Binh in Paris; about Pham Thi Quyen, fighter in the Saigon underground and wife of Nguyen Van Troi; about Mme. Nguyen Thi Dinh, leader of the first South Vietnamese Peoples' Liberation Armed Forces unit uprising in Ben Tre in 1961; about Celia Sanchez and Haydee Santamaria who fought at Moncada and in the Havana underground; about Bernadette Devlin and Leila Khaled and Lolita Lebron; and about Joan Bird and Afeni Shakur and Mary Moylan here

We can't wait to organize people until we get ourselves together anymore than we can act without being together. They must go on at the same time. None of these changes that people are going through are rules and principles. We are in many different regions of the country and are building different kinds of leaders and organizations. It's not coming together into one organization , or paper structure of factions or coalitions. It's a New Nation that will grow out of the struggles of the next year.

Weather Underground

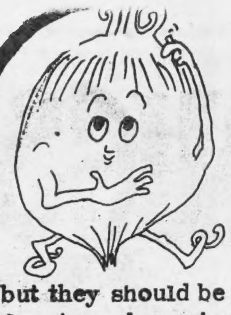
Bernardine Dohrn

(The Communique ended with a fingerprint underneath Bernardine's signature.)

MAR 1,1970MARFD FL 5

(government) are one in the same.

Thoughts On Food



It is vital for us to develop a concept of whole food. Choosing a part of any food and discarding the rest is unwise since it is not only an unsound ecological practice, but is also detrimental to health. Nature provides food in whole form and it is in this manner that it should be eaten.

A classic example of the failure to comprehend Nature's workings is the milling of grain, a process which robs the cereal of much of its nutritional value. Grains are Nature;s most perfectly balanced foods when eaten in whole form and they provide a complete nutritional package. The hull of all cereals, for instance, consists of six separate layers, each of which contains minerals and vitamins. The inner core is composed mostly of carbohydrates, yet one of the outer layers is designed to aid in the digestion of carbohydrates. If grain is stripped of its rich outer layers and bleached, the resulting product is a totally inferior food.

The ideal should be to use foods in the same proportion in which they occur in Nature, and in the form that Nature provides. Since grains are the most abundant food, the should make up at least 50% of our daily diet. 25 to 30% of our food should consist of well-cooked vegetables. The remainder can be raw vegetables, sea vegetables, beans, nuts, seeds, and fruits.

If animal products are desired they should compose only about 10% of the total. It is preferable to choose fish rather than meat or dairy products, since many fish - especially small fish and and shellfish - contain unsaturated fats, are more easily digested and therefore less detrimental to health.

As long as food can be stored naturally, it is good to eat. Grain will keep indefinitely without spoiling if it is kept dry and cool. Rice 40,000 years old, discovered during archeological excavations in Asia, sprouted when planted. It is natural to eat grain at any time of the year.

Most green vegetables, providing they are fresh and in season, can be eaten during the spring, summer, fall, and well into the winter. . . providing they have been stored under natural conditions. Squash, pumpkin, Brussel sprouts, carrots, onions and cabbage are good winter vegetables since all that is necessary to preserve them is a cool, dry storage area.

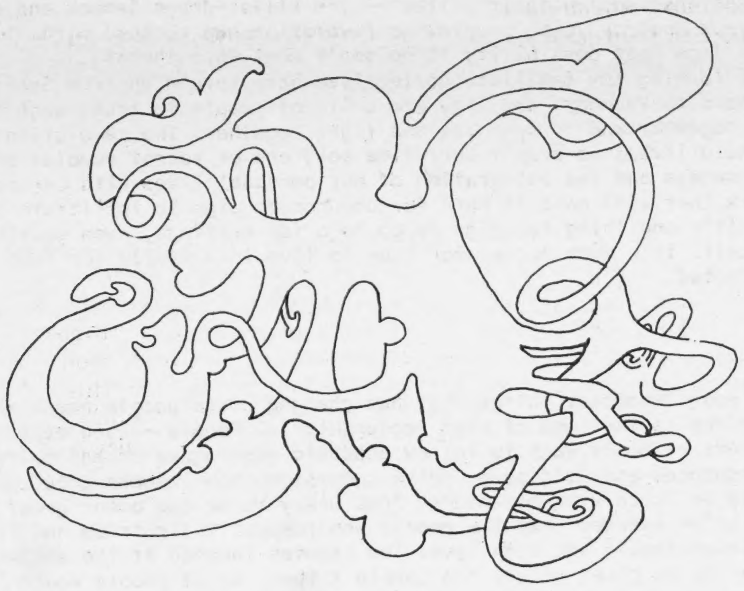
Perishable vegetables such as sweet corn, string beans, sweet peas, beans. spinach, cucumbers, radishes, celery, cauliflower, broccoli, and kale are primarily meant for spring, summer, and early fall use. Dried beans and peas, of course, can be eaten all year round.

Fruits that are especially suited to a temperate climate include apples, cherries, strawberries, chestnuts, plums, currants, peaches, pears, apricots, and the indigenous North American berries such as blueberries, blackberries and raspberries. You can eat any of these in season, cherries in June and apples in late summer and fall. If fruits are desired during the winter the best ones to choose are those, such as apples, which will store naturally for a very long time.

Although modern transportation methods have made it possible for us to import tropical fruits and vegetables, these foods are not at all suited to a temperate climate and are usually extremely high in potassium. Certain varieties of such foods are cultivated in temperate zones but they should be avoided or at least used sparingly. These foods include avocados, eggplant, peppers, potatoes, sweet potatoes, taro, tomatoes, yams, bananas, carob, all citrus fruits, dates, figs, guava, kumquats, mangoes, papaya, passionfruit, pineapples and pomegranates.

The purpose of this article is not to frighten you or tell you that you should not eat any of the above foods which you may dearly love. It is simply to help you become aware that these foods do not occur naturally in your area and they are specifically designed by Nature to be eaten in the climate in which they grow. If your goal is to become healthy and happy it is best to choose foods that grow in a climate similar to the one in which you live.

taken from Mother Earth News, no. 4
Food Thing by Mick and Lini



CIRCLE OF THE SIGNS

We Know: the Direction of the Movement is in Harmony with the Direction of the Universe. Great Good Success. Direction and Movement. . . Time Manifest. . . A Season over the Earth. . . A Season under the Earth, a Time to Plant, a Time to Reap, A Time to Laugh, a Time to Die.

Universal Movement evolving within Threads of Consciousness. . . shifts, spirals, dovetails upon itself, expands and liberates its very soul.

Hieroglyphs of Universal Consciousness - the very Stars, the very cells of the Galactic Being suspended in the plasma of Life itself.

The Stars - luminous solar molecules, somewhat like us, but some more advanced, mighty and vast - Sirius, blue-green brilliant ray, Home of Isis, Herald of Rising Nile in ancient Egypt Land.

The Planets - fleeter emissaries of the Plan of Love and Light and Power, describing cycles of Cosmic Evolvement, the Two Hands of God, Increasing and Decreasing, Action and Consciousness, Building and Destroying, Heaven and Hell.

God, Thou Art There.

Thomas

GOOD PLACES TO BUY

The People's Pantry continues to supply basic grains and a wide variety of beans, plus oil, honey, molasses, raisins, etc. at the lowest prices in town. Wholesale prices in any quantity. The stuff is not completely organic but is all obtained locally from the purest sources available. Bring your own containers to the Andrew Riverside Church, 4000 19th Ave. So., on Mon., Tues., Thurs., and Sat. evenings from 5 to 9 p.m.

Tao Food Store is a fairly new place, featuring a completely organic stock of grains, legumes, herbs, oil, and more, catering especially to the macrobiotic way. It is located at 3449 Cedar and is open 10 a.m. to 8 p.m. Monday through Saturday. They take Food Stamps.Bring your own containers.

Golden Star, at 2426 East 26th St., is a good place to buy miso, soy sauce, buckwheat noodles, fish, seaweed, and various other oriental goodies.

International House, located at 712 Washington Ave S.E., is more convenient for those on foot, but their prices are a bit higher. They carry a stock similar to Golden Star's.

Things, on Cedar just south of Riverside, has a miscellaneous assortment of grains. They also have Corona hand grinders for sale.

Pavo's, downtown at 57 So. 9th St., has a good selection of teas, but is a rip-off for other health-food supplies.

TAO·FOODS
3449 CEDAR AVE
ALL ORGANIC
GRAINS·LEGUMES·NUTS
DRIED VEGETABLES & FRUITS
WE ACCEPT FOOD STAMPS
TEAS & BEVERAGES
SOY PRODUCTS·OVER 50
HERBS & SPICES
BRING YOUR OWN CONTAINERS
MON-SAT: 10:00-8:PM

sunny sides art supplies
927 hennepin avenue
mpls, minn 55403
338 8420

AUGSBURG REFUSING TO HELP WEST BANK FOOD EFFORT

AUGSBURG STUDENTS CHECK OUT WHERE YOUR ADMINISTRATION IS AT.

The West BAnk community is in desperate need of a community run grocery store where we can buy good wholesome food at good honest prices, prices determined by members of the community, not someone inspired by the high profit motive which we are all too familiar with. Right now we have THRIFTY MARKET on Cedar Avenue which has been concentrating on ripping off the community with its high prices for years, and the GULF station on 25th and Riverside which has been doing the same. There used to be LARSEN'S grocery on 23rd and Riverside which catered to the older residents of that immediate area, plus Augsburg College students. They did no favors with their prices either. Augsburg College owns LARSEN'S which they were forced to close down because mismanagement of the place was costing them too much money. That was months ago and the place has been vacant ever since.

PEOPLE'S PANTRY has been serving the community with non-perishable grains, honeys, oil, nuts, and beans at cost for some months now, but they are able to remain open only for a few hours a day at the People's Center in the Reverside Presbyterian Church where all the stock is now located. Food distribution needs to expand to include perishables (fruites, vegies, and dairy products) in addition to grains etc., and needs to be distributed from a place that can remain open for the better part of the day. It is also important to move the food distribution from the treatment service which is also part of the People's Center. A vacant storefront is the ideal and necessary place for the pantry to move to in order expand and stock perishables and provide a convenient service to the residents of the West Bank community.

The vacant LARSEN'S storefront is the answer to all these needs. Tom and Roman of True Grits (the successful serve-the-people food store near Loring Park) along with other members of the West BAnk community have been trying to re-open Larsen's as a community venture ever since it went out of business last summer. They have made countless attempts to communicate the needs of the community to Augsburg, all of which have either been pacified with lies, or what turned out in some cases to be exhausting time and energy consuming delays. Following is an account of what has been going on for the past many months up until now.

When Tom and Roman first went to Larsen's it was the summer of 1970, the day before it was closing down. The day after it was closed they went and talked to Mr. Cuplin, Augsburg's business agent, with their ideas. The reasons for Larsen's folding was first of all the store was badly mismanaged, second it didn't respond to the needs of the community. Together with other members of the community Roman approached Augsburg numerous times, but from the very beginning, Augsburg administration (among them Cuplin, and Burt Fusse the V.P.) said they probably would not get the store since they had no experience.

Romans reply to this was: give us the store and we'll get the experience. Finally Roman was given an absolute "no" because he did not have enough experience.

Roman then began to approach other property holders in other areas to open up a grocery with his plans and philosophy and give Augsburg proof that the ideas would actually work. Often he was turned away since paranoid capatalists often will refuse to relate to a longhair. One such place was KLEINMAN REALITY who said they'de rather see their place (which was available) rot and currode before they would let Roman in. Tom and Roman finally found a corner basement storefront in an apartment building in another very oppressed area --Loring Park. This was the space that they converted into what is now True Grits. The place had been used for funature storage for about 5 years, so they literally had to bore into the premises and move out all the furnature. The better part of a month was taken up cleaning, repairing, and giving the place two coats of paint. All this time Larsen's remained empty, with Roman's understanding that the community would have the opportunity to rent the storefront as soon as Tom and Roman prooved themselves competent business managers.

After operating True Grits for one month Roman again approached Augsburg and said: look, we did it, we set up a store, its fuctioning, and people dig it. We've bought on credit and we've paid people back. At this point Augsburg then said they were considering renting to a Tom Thumb chain (serving all Amerikan pre-packaged-preservative-plastic foods). The reason for this sudden switch, they said, was to get all the money out of the store they could. Roman was quoted a price of $600. a month rent, and responded by saying he would take it, fully convinced that even at such outrageously high rent that the store could serve the people with the right management. At this point Augsburg administration officials realized how serious Roman was in trying to open a community grocery. When approached again about his experience

Roman responded saying he had people that had been in the grocery business, all totalling over 1oo years of grocery experience, all willing to help make the grocery succeed. These people included a man who had been in grocery for over forty years, plus his father who had been in grocery for over twenty years. But no matter how the situation was approached, whether from the fact that there are competent, experienced people committed to maintaining a grocery service, or from the fact that the community (including Augsburg students) needs a low priced, community run grocery Roman has run up against the same evasive games.

At a recent meeting between Augsburg administration, among them Fusse the V.P., and Cuplin the business agent, and members of the community along with Roman Augsburg wan confronted with the question: "What does Augsburg ever do to relate to, or aid the community it is surrounded by, namely --the West Bank?" The administration admitted the college never really did anything, (although the art dept. had though about it) but they thought that on the whole they were pretty good neighbors., and would like to help the community whenever they could.

Members of the community then reminded Cuplin and Fusse that here was their chance. They were also clued to the fact that the West Bank community really included their very own Auggie students, and that this food service is was undoubtedly more important to them also, rather than expanding a department that in fact does not need to be expanded (the art department's two buildings will sometimes remain vacant for hours on end durring school hours.

The store, once operating as a community grocery would provide a contact point for Augsburg students with the community, plus staffing of the store would be open to students also. However considering the generally uptight atmosphere generated by the administration this is not one of our stronger points.

The Augsburg administration is very careful to make hard line distinctions between their students and the rest of the West Bank residents to the point where they don't understand that all the residents on the bank need this service, --and can have it providing Augsburg administrators allow it to function.

At meetings Cuplin and Fusse are careful to either be non-committal about the communities needs, or give slight lip service.

Mr. Cuplin has said to Roman over the phone: "I don't give a damn about the community." Burt Fusse who has written an article on Urban problems and how to solve them has also said he doesn't care about the community.

At one point Tom and Roman were accidentially invited to a meeting at Augsburg for the institutions of the West Bank at which Heller and alderman Jens Chrisiansen walked in almost arm in arm. Jens Christianson is alderman for the West Bank area. They sat together and left together. It becomes obvious that Heller/Segal (business) and Jens Christianson (government) are one in the same.

At this meeting Burte Fusse quoted projection figures for Augsburg College expansion. At the time he neglected to include that Augsburg enrollment has gone down 5% for the last three years.

When he finished his projections rap Roman started asking if the community was considered, because all he had talked about was the college expanding. He never answered that, but just because Roman had brought up the interest of the community it was decided at that meeting that final decision to expand the art department was after all still tenative. Two days later they said the decision was final.

It appears that Augsburg's officials had said the decision was not final only to pacify the situation at the meeting.

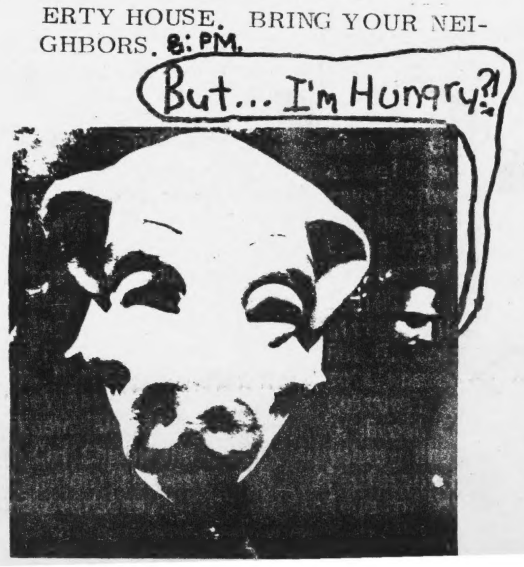
At that same meeting it was agreed that no equipment would be removed from the store, and no other equipment would be moved in, until there was time to appear in front of the Augsburg College Board to present the communities needs. A week later 40 feet of shelving was sold and removed from the store. There was also an ad in the paper advertizing equipment under the name of Oxford College, but with the Augsburg phone. Augsburg lied again.

The next meeting is the ninth of January.

If you are sick of being ripped off by food chains and want to carry the Revolution further than the level of the head shop, you can start by taking control of your own food distribution. The only way this can happen in the West Bank community is by setting up a community food store on 22nd & Riverside. The store can, should, and needs to be run by the people.

Begin by calling Augsburg everyday, (or whenever you get the hungries--whichever comes sooner) to express our need for the community owned grocery. Augsburg's phone is: 332-5181. If you wish to speek to Mr. Cuplin, immediatley ask for ext. 404, then Mr. Cuplin. If you are unable to to speek to him speek to the secretary. Or call Mr. Fusse at extension 455, and follow the same procedure.

THERE WILL BE A COMMUNITY MEETING TO DISCUSS FUTURE TACTICS, AND STRATEGY, MON. JANUARY 4th, UPSTAIRS OF LIBERTY HOUSE. BRING YOUR NEIGHBORS. 8: PM.



"I am what I want to be. I am a radical."

Floyd B. Olson

Governor of Minnesota 1930-1936

1934 Farmer Labor Convention

the Floyd B. Olson

Southside Evening College

To be free we must have the power to control our environment.

To control our environment we must first understand how it works.

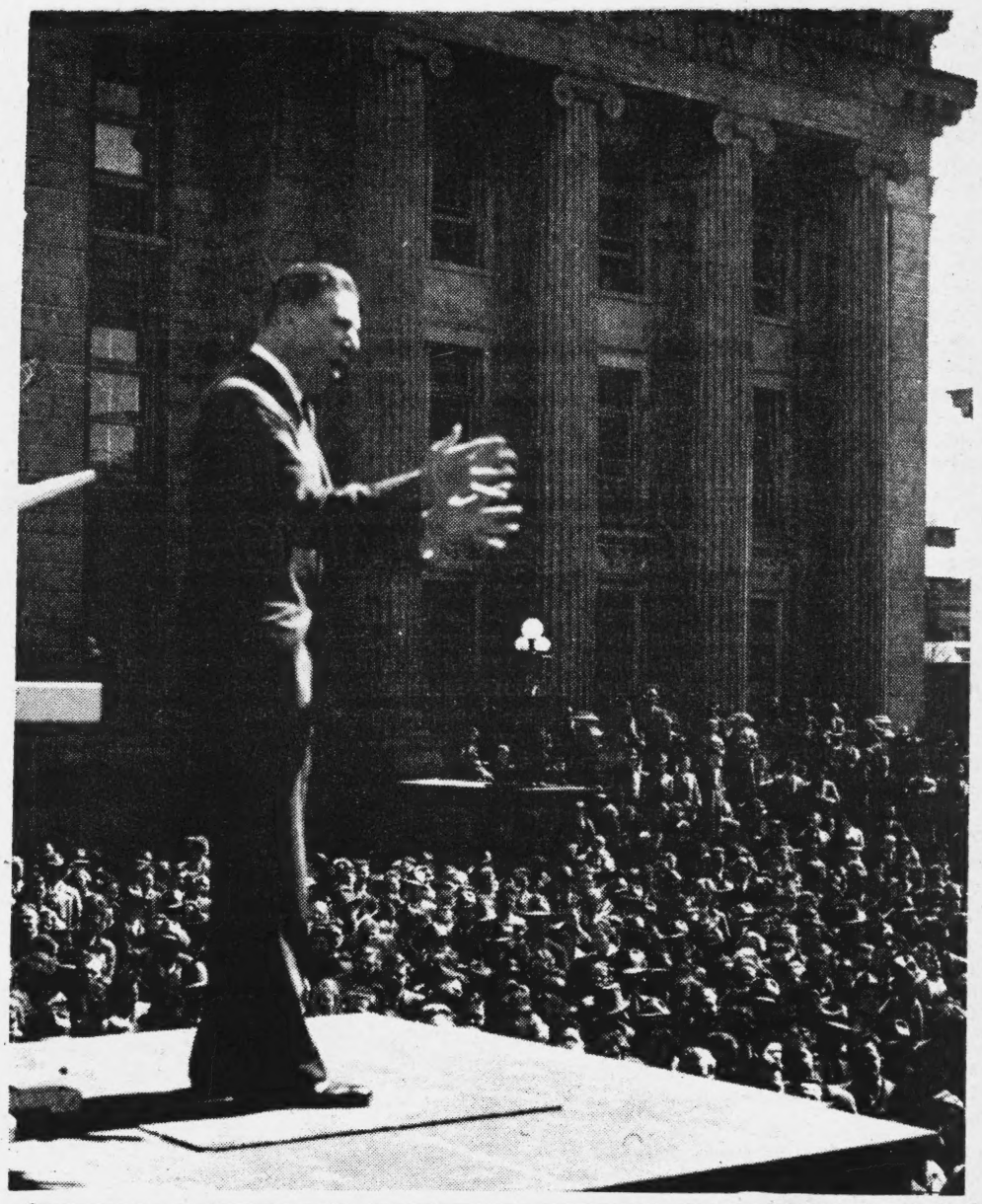
The FLOYD B. OLSON SOUTHSIDE EVENING COLLEGE is dedicated to helping the working people of the Southside of Minneapolis understand and control their environment.

No one can learn to be free in an environment that controls them. Large classrooms, large institutions and large student bodies tend to intimidate rather than liberate a student. The FLOYD B. OLSON SOUTHSIDE EVENING COLLEGE reverses the emphasis on bigger and bigger classrooms by bringing the classrooms into the community. Classes are taught in instructor's homes or in community buildings on the Southside. We have no desire to become an enormous institution directing the academic lives of thousands with skyscrapers towering like giant monoliths. Our college will attempt to serve and nurture the culture and community life we find ourselves a part of.

By our emphasis on decentralization, by furthering understanding about local conditions and by our emphasis on preserving and working with the indigenous culture and community life we hope to stimulate the circulation of learning and contribute to the enrichment of the daily lives of working people.

All subjects taught will be examined from both a theoretical and a practical aspect. Generally, the first hour of the class will deal with the historical or theoretical aspect and the second hour will be given over to practical problems.

We begin with a modest selection of courses. This will be enlarged somewhat as time progresses, but for now--we begin.



THE CLEAN SWEEP!

GO RIGHT AHEAD, GOV'NOR! THAT'S WHY WE VOTED FOR YOU. WE SAW YOU USE THAT BROOM IN THE MINNEAPOLIS CITY HALL! WE DON'T MIND TH' DUST.
MINN. BENCH, BAR, SCHOOL AND CHURCH
MINN. GOVERNOR FLOYD B. OLSON
MINN. FARMER
MINN. LABOR
MISMANAGEMENT OF THE STATE UNIVERSITY
MORTON CONTROL
SECURITIES COMMISSION SCANDAL
FAVORITISM AND LAXITY IN BANK DEPT.
ODD THINGS IN INSURANCE
IRREGULARITIES IN RURAL CREDITS BUREAU
MINNESOTA ASH CAN FOR SPECIAL PRIVILEGE
Above Expresses View of "The State News"

Cartoon from the Farmer Labor Leader, *December 17, 1930*

Floyd B. Olson

Floyd B. Olson was a faithful son and servant to the people of the working class. Born of immigrant working class parents, he left the University of Minnesota after one year to discover America and his place in it. He got his first taste of political education from the International Workers of the World (the Wobblies) on the docks in Seattle. He returned to Minnesota a radical. He worked his way through a Night Law School determined to use his personal abilities for social reform. His early promise as a lawyer got him appointed Assistant County Attorney and for the next ten years he served as County Attorney for Hennepin County.

A political realist, he merged the Nonpartisan League with an urban industrial base and helped form the Farmer Labor Party. With this Party he ran successfully for Governor in 1930, '32 and '34. He died on the eve of the 1936 Senatorial election when he seemed just at the height of his career.

His accomplishments, even today, read like sensational exploits. He sponsored farm legislation that foreshadows even the proposals of the National Farmers Organization. When the Teamsters went on Strike in 1934 he called out the National Guard to protect the workers from attempts on the part of businessmen to import scabs to take their jobs. He sponsored Conservation legislation that today stands as a landmark to foresight. Whenever he could he improved the conditions of working people, and whenever he could he attacked the privileges of the rich.

DESCRIPTION OF COURSES:

INTRODUCTION TO THE LEGAL SYSTEM

This course is designed to give lay people an introduction to the basic workings of the legal system. Sessions will deal with topics like: What is an arrest? What is an arraignment? What are Preliminary Hearings? etc. Each session will deal first with theory and second with individual legal problems.

The instructor for this course is Jon Songent, a Prosecuting Attorney for Hastings, Minnesota. The Course will be offered at the Community Information Center, 416 East 38th Street.

BASIC BOOKBINDING

This course will teach simple techniques for binding books and pamphlets using tools of the craft that date back to the fifteenth century. There will be a general historical overview and discussion of design problems. Practical aspects will include introduction to tools and equipment, how to sew a book, a special binding project, and the re-binding of old books and paperbacks.

The instructor for this course will be Marly Rusoff. She worked for five years in a bindery, was a student at the University of Minnesota for four years and is currently working at Savran's Bookstore.

WOMENS STRUGGLE

A personal and historical view. This course will deal with the social and economic bases for the exploitation of women, as well as discussions on what must be done to change these conditions.

Enrollment will be open to women only. Final format for the course will be worked out with the group. There will be guest speakers.

Marly Rusoff will take responsibility for organizing speakers and reading materials.

HATHA YOGA

Simple breathing and physical exercises are taught to give the student more confidence and control in the use of his or her body. Ancient Indian postures like the Lion, the Cobra, the Locust and the Lotus will be taught as an even flowing sequence.

The Instructors for this course are John Long and Terry Walhus. They have been setting up the Scarab Life Center in San Francisco, Philadelphia and Tangier, Morocco for the past two years. They have studied with several well known and accomplished Yoga, T'ai Chi Chuan and Natural Foods Masters on the West Coast, New York and overseas.

T'AI CHI CHUAN

The Chinese system of Yoga. The technique in soft, slow, continuous and relaxed movement. T'ai Chi Chuan contains accumulated Chinese knowledge of health through exercise and is related to acupunctural massage, herbalism, the Taoist philosophy, calligraphy and the martial arts. Over a thousand years of evolution have occured since T'ai Chi Chuan's origin in the T'ang dynasty.

The instructors for the course are John Long and Terry Walhus.

CURRENT PERSPECTIVE

The study of revolutionary struggle and its current developments. Each week will discuss a different nation and the nature of that conflict. Emphasis will be made on the social and cultural as well as the military aspects of revolutionary struggle.

The instructor for the course is Edwin Felien. He is the First Speaker of the FLOYD B. OLSON SOUTHSIDE EVENING COLLEGE Central Committee. He has a B. A., M. A. and Ph. D. from the University of Minnesota where he taught for five years, was Cultural Arts Director at the Hallie Q. Brown Community House for three years, and for two years was Asst. Professor of Theater at Smith College in Northampton, Mass.

GENERAL POLITICAL EDUCATION

A reading and discussion of the Marxist classics beginning with Mao Tse-Tung.

The instructor will be Edwin Felien.

ENGLISH LANGUAGE AND LITERATURE

This first English course will cover the period from Early English to the Elizabethan period. Also, each week the student will gain experience in expressing himself/herself in the English language by writing short essays.

The instructor will be Edwin Felien.

CLASSES:

Classes will generally be two hours long and taught in the evenings. Winter Quarter will be eleven weeks long beginning January 11th.

TUITION:

Tuition is $100. per quarter, but no one will be refused learning because of inability to pay.

Scholarships and other financial aids are available.

FOR FURTHER INFORMATION
Call 827-3381, or
Write the FLOYD B. OLSON
SOUTHSIDE EVENING COLLEGE
3240 tenth Avenue South
Minneapolis, Minnesota
55407

people's yoga

This is the first in a series of excerpts from The People's Yoga, published by the Red Yogis Collective, The People's Opiate church. and/or the Natural Liberation Front of Berkeley, California, we aren't sure which. For further information write to:

PEACE, BREAD & LAND
c/o Free University of Berkeley
2200 Parker St.
Berkeley, Calif. 94704

Yoga is a system of physical and mental discipline undertaken to utilize the unconscious forces within and without. By the practice of Hatha Yoga (exercises), Pranayama (breathing exercises) and meditative techniques we can greatly increase and intensify our ability to function creatively in a hostile enviorment.

The historical roots of yoga go back several thousands of years in India where hip minds studied natural processes and practically developed these methods by trial and error.

What we are trying to do is bridge the gap between the ancient esoteric theories and today's up-against-the-wall reality. Yoga can be an excellent cop-out for those seeking a way to freedom at the expense of everybody else. But for the sisters and brothers who want to get themselves together and still try to make the world a habitable place, yoga can help to do this too.

By analogy: The enlightened ones, the Buddhas, attain nirvanic paradise and the cessation of suffering. But the Boddhisattvas say that no one person can enter nirvana unless all make it. No one can afford to cop out on fighting the American nightmare.

The lethal smog, insecticides, raped resources, moral bankrupcy, repression, and murderous national ethic sooner or later comes down on us all. Our approach to yoga is based on attuning, cleansing and harmonizing ourselves to better struggle against the death-machine.

Breath is Life: The basis of yoga is the consious utilization of the breathing process. In addition to containing essential oxygen, the yogi believes in another constituent: Prana or the vital force. In order to obtain the maximum amount of both substances a radical alteration in the technique of respiration is needed.

In modern terminology, the techniqueis called the diaphramatic breath. The diaphram and stomach muscles are used to squeeze out the stale air of the lungs in exhalation and to fill the lungs by a suction-pump effect during inhalation.

As you exhale your stomach goes in forcing the residual carbon dioxide-laden air out of your lungs from the bottom. (Think of rolling up a tube of toothpaste.) As you inhale the diaphram lowers, the muscles move the stomach out, and the air fills the lungs from the bottom. Then the rib cage expands and fills the middle lungs and finally the shoulders raise slightly to fill the upper lung region.

Do this exercise slowly and rythmically. Meditate on the inward and outward movement of your breath and the energy flow involved. Besides affecting your metabolism favorably, this type of breathing is used by professional singers and in natural childbirth. So you know it does good things to and for you.

OTHER BREATHING EXERCISES

The ALTERNAT BREATH is a technique to relax and purify your mind and body. The following hand gesture is utilzed: the index and second fingers of the right hand are held against the palm while fingers three, four and the thumb are extended. Place your thumb over the right nostril and inhale through the left nostril counting four long beats filling your lungs with a deep diaphragmatic breath. Place fingers 3 and 4 over the left nostril and hold the breath for the count of four. Then remove the thumb from the right nostril and exhale completely maintaining the same rhythm. Nex inhale through the right (four counts), hold the breath with both passages closed and exhale out the left. This is one cycle or "round".

To review: inhale-left, hold exhale-right; inhale-right hold, exhale-left. Begin with four rounds an d gradually increase the number. Then alter the rhythm of the procedure: inhaling four beats, retaining 16, and exhaling 8. DO NOT attempt this higher ratio initially, but work up to it after several weeks of daily practice. STOP if dizziness occurs.

The CHARGING BREATH is done upon waking in the morning before you take any food. First exhale completely squeezing the stale air out of the lungs. Then take a deep breath and forcefully expel it out of the nose. This should be done so your stomach-viscere-diaphragm snaps in as the breath goes out. (Place your hand on the tummy to check.) The inhalation should be taken automatically and immediately after the exhalation with the stomach "snapping" out. Do this pranyam rapidly, forcefully and with gusto eleven times (one round), then stop and slow down the breathing and relax.

The final exercise if one used by singers to control the breath flow, but is also good for practicing mantras. Stand up with the legs apart, on hand on the stomach and the otherpalm four inches from the mouth. Your mouth should be shaped as in whistling or saying "oooo." Slowly let the air flow out but try to make the stream of air remain constant by utilizing the diaphragm and checking the flow by the feel ø of the air against your palm. Things start getting tricky as you reach the last of the air supply in the bottom of the lungs. Squeeze the last bit out using the stomach muscles, but still trying to maintain an uninterrupted smooth flow. This exercise also aids concentration.

A BELATED CHRISTMAS

MATTHEW 10: 34 Think not that I come to send peace on earth. I come not to send peace, but a sword. 35 For I come to set a man at variance against his father and the daughter against her mother and the daughter in law against her mother in law. 36 And a man's foes shall be they of his own household.

slaughtered son of man,
the fathers of ancient judea were indeed set against you
gentle, loving, praising the children, upraiding the rich and hypocritical, demanding power to the poor healing working miracles,
seeing visions
driving out demons
I believe you lived and did all those things, I too have seen miracles in my life
(what an amazing myth to teach the children of Amerika)
the reviewers have laughed at the new book out about jesus and the sacred mushroom cults, but there were mushroom cults back then all the Greek philosophers ate them and did opium too and anyone who has taken enough psilocybin may know jesus better than the theologians anyway
have the laughing reviewers and countless theologians taken enough psilocybin?
probably not, I haven't
has anyone seriously tried to heal himself or others while on acid?
probably not often enough
there are stories you know of "deranged" schizophrenics (schizo-broken; phrenos-heart, soul) who could heal themselves and others.
an acid trip is a fragment of the type of trip a "dereanged" schizophrenic is on (R.D. Laing, The Politics of Experience - give it to someone you love soon)...
are there still mystics about - who see visions without psychedelics?
I hope so,
think of the potential in the heart and soul of each new born kid!!
did we all once see visions and know wholeness and sense infinity and
groove on the energy of others without guilt or fear of failure or
thoughts of using, gaining, losing
I suspect so, we were all born daughters and sons of god as well as man
only some never realize it
shuck off the layers they've surrounded you with, buried you under
get naked!!
"...return to your childhood and kick out the bottom..."
it starts the minute you're born and they see if you're a girl or a boy
an intern I know says you can visibly see the disappointment of 90% of the fathers' faces (and even some mothers) at the UW Hospital when they hear their (?) new baby is a girl... on your father's face the minute you were born! And now 16 - 19 - 23 years later, after living with that man all your life, well most of it, it takes a hell of a lot to get you back where you once belonged
peyote and red sumac, hemp, poppis, morning glories and cocoa leaves
the earth is yours and the fullness thereof
the boys have it no better - my brother is 12 and has ulcers and they've put him on downers - 12 years old and a downer freak and Amerika likes it that way less trouble
Matthew 10: 21 ".. and the children shall rise up against their parents and cause them to be put to death."

MET

IF YOU BELIEVE IN ELVIS PRESLEY

IF YOU BELIEVE IN JAMES BROWN

IF YOU BELIEVE IN JOHNNY CASH

IF YOU BELIEVE IN THE AMERICAN REVOLUTION

IF YOU BELIEVE IN THE CHICAGO REVOLUTION

IF YOU BELIEVE IN THE MINNESOTA EIGHT

IF YOU BELIEVE IN HAVING A GOOD TIME

Then you should see and hear The Town That Billy Sunday Couldn't Shut Down, a play by the Minneapolis Ensemble Theatre at the Guild of Performing Arts, 504 Cedar Ave.
Call for reservations at 333-8269 through January.
FRIDAYS at 8:00 p.m.
SATURDAYS at 7:oo and 10:oo p.m.
SUNDAYS at 8:00 p.m. Contributions
.Music Live by the Greg Gilmer Blues Band

VIETNAM GIs: THEY AIN'T

When actress Jane Fonda spoke at the University of Detroit on November 21 she mentioned President Nixon's statement on Vietnam that he would not become the first president in American history to lose a war. Jane's response was, "He might turn out to be the first president in history to lose an army."

She was referring to the escalation in military desertions, the growing refusals of combat orders, refusals of orders to be shipped to the war zone and the wholesale disintegration of troops morale in Vietnam.

The Nov. 21 New York Times carried an article written by Fred Gardner that substantiates her contentions.

Gardner begins talking about how he heard a Vietnam veteran describe a seek and destroy mission as "seek and avoid." "On patrol," the ex-GI explained, "we were supposed to go a mile and engage Charlie, right? What we did was go a hundred yards, find us some heavy foilage, smoke, rap and sack out."

Gardner states this practice of refusal to engage the enemy has become so widespread in the last two years that it has involved hundreds of thousands of GIs and that soldiers no longer even make a secret of it. "GIs leave their firebases with impunity (not fearing punishment);" he states, "commanders fear that court-martialing them will undermine whatever remains of morale."

Instead, men or units that refuse to of into combat are simply sent to special battalions made up almost exclusively of other such GIs.

Fonda, in her U of D appearance, told the audience about the practice of "fragging," the technique of eliminating especially obnoxious lifers. Fonda said she had been told by vets that in several units the men actually established a cash pool that would go to the man who fragged an offending officer.

Gardner confirms these reports in his article saying, "Officers and NCO's who insist on ordering troops into the field are commonly 'fragged' - hit by a grenade rolled under their tentflaps." Blatant racists are dealt with similarly."

Other indications of the growing unwillingness of the GI to risk his life or limbs can be seen in the desire to do more smoking than shooting. The Army's realization of the incredible proportions that dope smoking has grown to has led to a number of Defense Department studies, all of which show that the Vietnam GI is smoking more and more of the powerful and plentiful Vietnam weed.

In recent Senate hearings about "drug abuse" in the Armed Forces, a Marine sergeant describes a situation where he attempted to curb marijuana use in his unit and was promptly "fragged." After a four-month stay in Walter Reed Hospital recovering from grenade fragment wounds he decided to leave the service.

Gardner believes that any attempt to "round-up potheads would deplete the infantry faster than you could say Hatfield-McGovern." The latest Army poll showed that 51% of the men interviewed observor stated he felt this statistic must have been only for officers since it would have been closer to 91% for enlisted men.

The real question in Vietnam is becoming who is really in charge. The accompanying letter from a GI stationed at Cu Chi, explained that, "When new guys come into our company we rap how we've taken over and turn them on."

It appears this may be the next phase in the efforts to bring all of those GIs home now -- the men that have the most to gain will force that to become a reality. If Nixon is preparing for a major escaltion of the war, as many are predicting, he may not have an Army following him.

THE NEW ACTION ARMY

Sergeant, you tell them that if they won't die for important people like us, they're cowardly and communistic and they won't get anymore medals.

BROTHERS AT FORT ORD REPORT THAT A PLATOON OF BASIC TRAINEES HUNG THEIR DRILL INSTRUCTOR.

AMERI-CONG

Michael Sweeney is a marine from New York. He was deserted by his unit in the Nam and then fought with the Vietcong for several months. After living and working with the Vietnamese he went to Sweden where his parents convinced him to come back here. He's now being charged with desertion and aiding and abetting the enemy and is facing death at the hands of the USMC. Thanks Mom and Dad.

This is what a soldier stationed at Cu Chi wrote to a friend on October 26:

They have set up separate companies for men who have refused to go out in the field. It is no big thing here anymore to refuse to go, If a man is ordered to go such and such a place he no longer goes through the hassle of refusing; he just packs his shirt and goes visit some buddies at another base camp.

"Operations have become incredibly rag-tag; vehicles don't work for lack of maintainance; helicopters are just falling to the ground; airfields are falling apart. . . .

"Many guys don't even put on their uniforms anymore. I am almost always wearing a pair of keds, a blue tie-dye shirt and army pants I made into cut-offs. I put in an appearance at work sometimes to see if I've gotten any mail.

"It used to be they could get a couple of months work out of new people but that is no longer the case. When new guys come into our company we rap how we've taken over and turn them on. Lately they have been segregating new guys, whom they call 'new meat.'

"90th Replacement Battalion, the main processing station for newly arrived personnel is off-limits. They have barbed wire and guards all around it. You have to have a special pass to get in. It is also the outprocessing station for men returning to the states. They have been strictly segregated from the 'new meat.'

"When we have new men come in, the Sergeant Major personally escorts them from Long Binh. They rush them through processing, give big, lie-filled raps, and quickly send them to the field. . . .

"The American garrisons on the larger bases are virtually unarmed. The lifers have taken our weapons from us and put them under lock and key. Theirs.

"One black locked and loaded on the battalion CO recently because they were trying to send him into the field. About 10 other blacks backed him up. They just gave the guy a 212 (discharge). There have also been quite a few frag incidents in the battalion. . . ."

N.Y. 21

"Didn't it bother you? Did't you ever say 'I want to testify'? Didn't you have feelings?" asked Bill Crain, one of the four defense lawyers for the Panther 21.

In toneless, emotionless and often, monosyllabic responses, police agent Gene Roberts, the prosecution star witness, explained that he was just following the orders of his BOSS (Bureau of Special Services) superiors when he didn't testify at the trial that followed Malcolm X's assination in February, 1965.

Shortly after Crain was cited for contempt of court for questioning continual objections to his questions at the trial.

During the first six days of the Panther 21 defense cross- examination, Roberts has displayed a curious admiration for Malcolm X. At one point he said that he agreed with Malcolm's "philosophy" although he never defined exactly what he meant.

Roberts first BOSS assignment was to infiltrate Malcolm X's Muslim Mosque in 1964. There are world famous photographs of him as Malcolm's bodyguard giving the assinated leader artificial respiration at the Audobon Ballroom in New York. Malcom's killer, Roberts claims also shot at him.

Roberts next BOSS assignment was with a Mau Mau organization. In the summer of 1967, just when the Black Panther Party began organizing its New York Chapter, he was told to join it.

When the prosecution unmasked the other "Panther" BOSS agents Roberts was apparently quite taken aback. BOSS had kept the agents identities and activities secret from each other. The only link to BOSS Roberts had was was his contact whom he called once a a day and visited once a week at a spot Judge Murtagh would not allow him to reveal in court.

Roberts claims he was never told that the Panthers he was observing were going to be arrested and charged for conspiracy to bomb. Five hours before the 21's round-up on April 1, 1969, he was wisked down to a grand jury hearing where he reconstructed his work within the party.

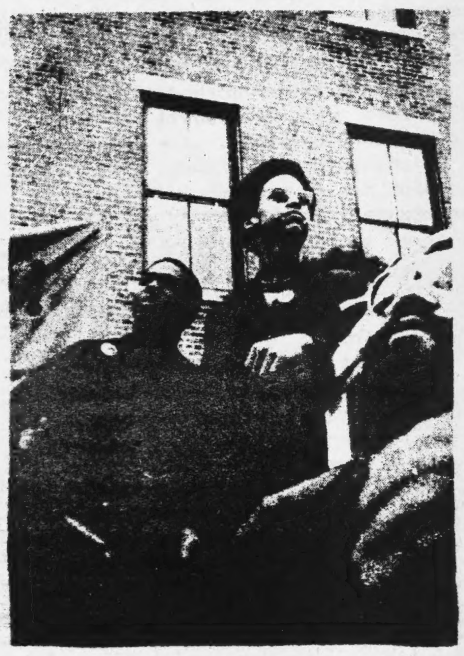
Roberts concedes that he had to reread his daily spy reports 300 times before he was confident enough to testify at the trial. As the cross-examination continues these reports appear to be more and more inaccurate. Roberts told the district attorney that one Panther section had to pay $2 weekly dues so they could buy heavy artillery. The defense lawyers have shown that exemplary, conscientious Roberts had, in the nine months he was with the Party, contributed only $4 to the fund.

After repeated cross-examination it now appears that Roberts had never seen any heavy artillery in the Panther's possession, although Poberts earlier maintained that Lumumba Shakur, one of the 21, had told the security group that they were both in, that the Panther's had a grenade launcher and a 50 caliber machine gun.

The thriller-chiller atmosphere that the prosecution has attempted to create around the activities of the "tight-knit" group of six," Roberts' security group, and their co-conspirators comes only from an agent's imagination. When the group did meet--Roberts went to two meetings where he was the only person to show up--there were always more people or fewer than the assigned six.

Roberts can't produce any diagrams or notes on the reconaissance missions to any of the department stores, subways, railways and police stations the 21 were allegedly planning to bomb on East Day, 1969. He has admitted to leading one of the missions to Highbridge Railway Yard in the Bronx.

Jerry Lefcourt, another defense lawyer had Roberts positively identify a Panther training schedule which lists self-defense practice for Easter Sunday, April 6, 1969, the date that the prosecution insists was the target date for the "bombings".



Afeni Shakur and Jamal
(2 of the N.Y. 21)

MARCHIN' ANYMORE

This cartoon has been verified. We have it on good information that MPs do smoke dope and that 50% of what's confiscated does go to good use!

I WONDER WHAT WOULD HAPPEN IF THEY FOUND OUT WHAT WE DO WITH THIS STUFF?

FTA

"I believe that if we had and would keep our dirty, bloody, dollar-crooked fingers out of the business of these nations so full of depressed, exploited people, they will arrive at a solution of their own. That they design and want. That they fight and fight for. And if unfortunately their revolution must be of the violent type because the 'haves' refuse to share with the 'have-nots' by any peaceful method, at least what they will get will be their own and not the American type, which they don't want and above all don't want crammed down their throats by Americans."

—General David M. Shoup
Retired Commandant,
U. S. Marine Corps

KY RIOT

WAR CRIMES TRIAL SWITCHED TO DETROIT

The investigation by Vietnam veterans of U.S. war crimes in Indochina originally set for Detroit, then shifted to the nation's capital, now appears to be set for the Motor City again.

The New York based Vietnam Veterans Against the War plans to bring over 150 war veterans and war atrocity victims to the city to testify in what they call the "Winter Soldier Investigation." See last issue for complete details. "The express purpose of the hearing is to end the scapegoating of the individual GI for what is official military policy," according to Al Hubbard, national secretary of the vets group.

The Fifth Estate learned about the changed location for the hearings from actress Jane Fonda, who returned to Detroit December 3rd to appear at a fund-raising rally for the White Panther Defense fund. She said that the obstacles to having Vietnamese atrocity victims testify at the hearings via closed circuit TV from Windsor, Ontario had been overcome.

Vietnam veterans interested in testifying and groups or individuals seeking more information can write Vietnam Vets at 156 Fifth Ave., N.Y.C. 10010, or call 212/ 255-8141.

IWAKUNI RIOT TRIALS START

IWAKUNI, Japan – Courtmartials have begun at America's only Marine air station in the Orient for 13 men accused of rioting during the liberation of the base brig last July 4th. For the first time in the history of the base, GI's are being defended by civilian lawyers amidst wide press coverage from both U.S. and Japanese media.

The brass at Iwakuni are attempting to use this case to crack the growing anti-war sentiment at this 48-hour battle alert station and to stop the growing unity between the GIs and the Japanese anti-war movement. The outcome of the court-martials is not known as of press time.

FREE LAWYERS FOR GIs

SAIGON – An American citizen, attorney Henry M. Aronson, set up the first free civilian legal defense for GIs facing court-martial.

"One of the root problems with court-martials," Aronson said, "is that the same convening authority appoints the prosecutor, the defense lawyer and the judges, and then reviews the verdict.

"It isn't surprising," he added, "that some GIs have reservations about the extent to which they can rely on, and confide in, a lawyer who's been selected by the same guy who's trying them."

The center is located at 146 bis Pasteur Saigon. It was founded in early November.

FROINES

Below is an except from an interveiw with John Froins (Chicago 8). We will be publishing the interview in full in the near future.

We're trying to make 5-10 minute tapes where you might talk about what your doing and thinking, and run a rap down about who you are, where your from so that people all over the country can make tapes and send them to Radio Hanoi and play them for GI's in the field.

So someone from Minnesota or anywhere could tape say for example, "My name is John Froines and I live in New Haven, Connecticut, I been working to free Bobby Seale. My wife and I are trying to move and live in a collective situation." — I mean, no heavy rap but just People talking to people. You get people to talk for 5-10 minutes and it won't be like Hanoi Hanna kind of shit or Tokyo Rose, but like Amerikan people talking to the GI's. What people should do is like make a 10 minute tape and just send it to Rennie or me and we'll pass them on to Paris and let them go on to Hanoi.

(Contact Hundred Flowers if your interested in participating in Recording. VETS FOR PEACE take Special Notice.)

one missing

Presumed dead

On Dec. 6, Nguyen Cao Ky stopped in San Fransico to address the Commonwealth club (S.F.'s wealthy businessmen) on Nob Hill (S.F.'s fashionable district that towers above Chinatown. 6000 men abd women were on hand hand to tell Ky what an ass he was.

Chants rang out and tension heightened as mounted police forced crowds onto the narrow sidewalk. When the scene errupted, the police charged, clubbing macing, scattering, and infuriating the crowd, the people retaliated with bricks, bottles, eggs, and built street barricades.

As the pigs mounted their attack on the people, Medic Moshe came upon a young man, facing down. "I checked for pulse at his wrist and juglar, and listened to his heart. I could find no heartbeat or breath." Mosher said, "The only visible sign of injury I could see was a large welt at the base of the skull."

Mosher was able to apply resuci-tation methods for only about three minutes when a police car approached. "I actually thought he had come to help," Mosher said. Instead the car ran right into him, knocking him about six feet.

When Mosher got his head back together, he found himself walking about two blocks from the incident. He tried to get back to the body, but because of the battle raging around him was unable to locate the exact spot. Some brothers and sisters gave him a ride out of the war zone.

"If he is alive, he is seriously injured. With a pulse and respiration that low, he had to be deeply in shock" Mosher said. "But when that police car hit me, they could have run over the body too. I don't know. All I'm interested in is what happened to the guy. I just happened to be there at the time, and I think it's my responsibility to find out what happened."

Meanwhile, inside Ky assurred his hosts that "over 97% of South Vietnamese were anti-communist," when a man in the super secure press section suddenly flung a Vietcong flag over the balcony. "He's telling you lies," screamed as he was dragged out by the secret service, to cries of "cut his hair" and "castrate him".

Ky responding to the fact that he makes $15,000 at a local Saigon race track, "This is not a delicate question. You can ask the people of South Vietnam and they can assure you that I am clean and honest. If this is not true, I am ready to go before a firing squad."

At one point Ky, reminded of the battle outside said, "there is more freedom there (Saigon) than here, I assure you. Saigon has more than fifty daily newspapers and only a few support us. I read them all every day. This should prove we have freedom of the press. Assuming there are communist agents living under our protection, we cannot allow them to live free and make trouble. If they identify themselves, we will be more than happy to fly them to the north."

Outside, women and men continued to respond to the US invasion of North Vietnam. Chunks of concrete smashed into mansion windows and limousine tires were slashed. Screaming fire engines careened through the streets, dispersing and separating the crowd, so the usual quota of arrests could be made more easily.

Mayor Alioto made his expected pronouncement: "This violence was perpetrated by only a handful of people, and furthermore, they were probably all out-of-towners."

SIDES THAT

BLOWS AGAINST THE EMPIRE

Jefferson Starship- If this gets you off, you won't come back. Theirs is a stunning, driving vision. The second side is the stronger, but it all is a total experience.

ALL THINGS MUST PASS

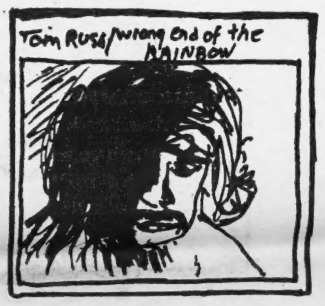
George Harrison- George and Phil Spector, really. This album- a three record, beautifully boxed edition- overcomes the Spector and shines. Melodic yet rocking- it plays long and well.

LAZY BILL

Lazy Bill Lucas- This is Bills first album, and it sounds good but doesn't have the same spark that he has when performing live. Bill has been around Minneapolis for a long time, and his music is a carry-over from the days when blues was the major form of musical communication. He has developed a line, and presents it on this album. He lays down where he's been and doesn't really search. But it sounds fine and is a good album to have on hand because of it's historical nature. He changes some of the words of the songs to fit Minneapolis. A couple of interesting numbers are his versions of "Blueberry Hill" and "Greenback Dollar Bill".

WRONG END OF THE RAINBOW

Tom Rush- Same old warm vibes, but muffled at times by strings and things. Better music will be made from this dude.



SOUTH SIDE BLUES JAM

Junior Wells Otis Spann Buddy Guy Louis Myers A fine, moving album that generates excitement. This is the kind of energy one would expect frm a union of these blues giants -- playing together, relating having a good time. Supporting the lead four are Earnest Johnson, bass; and Fred Below; drums. There is meaning in their magic. "Blues for Mayor Daley" is a good walking talk blues that speaks of life in the Chicago ghetto. This is the late Otis Spann's last recorded work. A very good album.

AMERICAN BEAUTY

Grateful Dead- A refined and laid back sequel to "Working Man's Dead". The Dead do some singing; two classics are Candy Man and Broken Down Palace. This beauty (flash Reality when you check out the cover- the ole Dead are still doing it) sits nicely with "Stage Fright" and "New Morning".

FURTHER THOUGHTS ON REVOLUTIONARY MUSIC BY BIRD

Articles concerning revolutionary music and male chauvinism in rock run in Hundred Flowers this past month has stirred some spirited debate among rock hard-liners and camp followers in the North Country. I would like to examine some aspects of our music and culture in order to clarify, rather than add fuel to, a most important issue.

That our music has revolutionary potential and is the conerstone of our culture is doubted by no one. But the nature of that potential and its proper form of expression as well as the nature of the culture we are creating, are the subjects of contention.

To understand the nature of the revolutionary potential of our music is to understand the nature of the potentiality of music itself. Music either can move groups of people to engage in common activities, creating community, from dancing to meditation to riots or music can be the expression of personal reactions to changes in reality or records of new levels of awareness, transfigurations, struggles and adventures. This activity uses subjective identification and confrontation with the unconscious, to create higher levels of awareness.

The nature of music as such is obviously revolutionary in potential. Great changes in history involved music that united individuals, from the church music of the Middle Ages to Wagner in Nazi Germany, to Woodstock and Altamont. Perhaps the most sublime social impact of music is its ability to create bonds of common joy and celebration; thus the central role of music in tribal life.

No one in the movement (and we all are ultimately) really expects music to weld the oppressed together to spark an overthrow of imperialism, sexism and racism. Or even to provoke mass trashing of down town or the Depot, for what it's worth. But music can create community. The music that feeds off a collective consciousness and unites through joyful participation of crowd and musician to produce a musical experience or communion and not just a playing and listening dichotomy is revolutionary. Such a loving relationship was obviously missing at Altamont and many of the smaller festivals this summer.

The other side of the nature of music's potentiality is also expressed in revolutionary terms. The New Revolution of Consciousness, our struggle, maintains as one of its goals the internal transformation of awareness, of individual consciousness, using a synthesis of psychedelic, Eastern and Western, mystical and religious, tribal and technological insights and perspectives to create a New People. Our music reflects the head changes experienced by our most sensitive people--our artists--who, according to Rollo May, embody the nightmares and visions lying in the future for society. To know what music is saying and how it says it is a key to the worries and fears and hopes of the people it addresses. It should reflect internal dilemnas and force new levels of awareness.

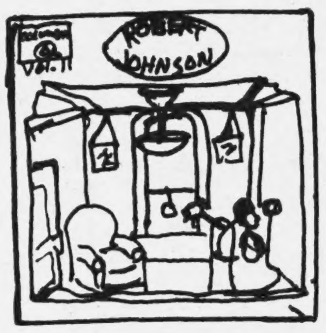
Ideally. It is precisely here that the new criticism of rock is most incisive, especially the insights of women. What they are saying is that most music, or too much of it, merely plays on exploitative relationships and attitudes, usually due to a crudely unaware artist and a rip-off mentality that underlies the "business" of music. This music and the alienating promotion and hype does not force one to challenge the contents and direction of his unconscious or his conscious values, thus creating no new culture but only strengthening the hang-ups of the dominant culture. Exploitative relationships are promoted as "groovy" and old games dressed up in beads and fringe and hipness.

Have you ever patted your knee or circle danced with the crowd when "Mana's Home Cooking" is trucking? When people experience good times with their neighbor, they are more likely to relate in a struggle to maintain the potential for such experience--such as thwarting the Heller-Segal, U of M juggernaut on the West Bank. What does one take home from the Depot?

To create a community of liberated individuals, expanded consciousness, is the vision of our culture and politics. Until we become more self-aware of the nature of our relationship to music, the focal point of our shared experience--we will ~~experience~~ neither community nor awareness, life nor liberation.

SPEAK SOUL

BEST OF THE DELTA BLUES SINGERS PT 2
Robert Johnson- A beautiful album, Johnson takes us back to the days when the blues represented a contemporary struggle- people lived the songs they sang. Many of the songs that traditional blues singers are voicing today reflect the real life situation of oppressed blacks in this country during the 1900's, 20's, 30's and 40's. Johnson recorded these sides in the 30's, and Columbia has printed them in a two album series. There really isn't a better original blues sound to be heard. Listen to "Love in Vain" and remember the Stones LET IT BLEED album. It's really easy to see where much of todays music came from.



JOHN LENNON/PLASTIC ONO BAND
John Lennon- Friends, dig it; John has something to say, and oh how he says it. Amazing. A roller coaster ride- it's been his trip. Dig the pain, dig the longing. John has been real lonely- how about yourself?

NEW MORNING
Bob Dylan- This could be Dylans best album. He is making a statement that he has been working and growing toward for a long time. There is a lot of human-ness in his message; he is living a natural, healthy life, and digging it. Listen to his new consciousness in "This Must Be What it's All About".

REALLY CHICAGO'S BLUES
Johnny Shines- guitar, vocal
Honeyboy Edwards- guitar, vcl
Sunnyland Slim- electric piano
John Lee Granderson- gtr, vocal
Big Joe Williams- gtr,vcl,kazoo
Walter Horton- harp, vocal
B. Sam Firk- guitar
This is a double album, with all of the musicians playing together in changing combinations on different numbers all through the album. Each of the musicians are established and respected messengers of the old school blues. If you want to lay back and relax behind some nice piano, Sunnyland Slim does well throughout the albums.

HIS BAND AND THE STREET CHOIR
Van Morrison- Tight, clean, happy rock. Morrison seems to be looser; happy to be jiving with a band. Get up and dance.

RIGHT OFF, DEPOT

In a really brotherly move, the Depot withdrew complimentary ticket privilages for Hundred Flowers following several critical reviews. One wonders what would be the future for reviewers and critics in the straight journalist world: Peter Altman barred from the Guthrie? But no matter; actually few were taking advantage to sit in a smoky, smelly, overcrowded plastic environment to hear often outrageously loud performances. How anyone could support such pathetic efforts at pleasure continually amazes me. Try on the New Riverside Cafe and "Mama's Home Cooking" sometime and flash on music, good times and your brothers and sisters.

MIKE RUSSO
Mike Russo- This is his first record release. He plays light weight blues that's easy to listen to. On the first side he plays guitar and gets into some nice sounds (listen to "It Must Be The End Of Time"). On the second side, Russo switches to piano. Here is where his traditional roots show. His melodic piano rolls along just fine.

FOUL PLAY

Local musicians are being ripped off for their instruments. In the last two weeks there have been at least three separate cases of major thefts.

U.S. Pipe played the Hundred Flowers benefit on Dec. 18, and returned home to find two of their electric guitars had been stolen. They reported the theft to the Man, but they realize that was just a formality. Chances are that if they ever get their instruments back it will be because somebody in the community recognizes the guitars.

The fist guitar is an EPIPHONE CENTURY, hollowbody electric. It has a Walnut Brown finish with a large nick in the back of the neck. It was in a hardshell case with a red lining, and it was Doug's (U.S. Pipe) first guitar.

AND AN

The second guitar is an OLYMPIC double Epiphone solid body electric. The finish was covered with brown leather, but in case the leather was removed, the finish is a golden starburst. It was in a Nynal case.

There is a $25.00 reward for the Hollowbody. If you see or hear anything call Doug at 827-1033.

The second theft was Eugene Hoffman's (of Willie Murphy and the Bumble bees) B flat tenor saxophone.

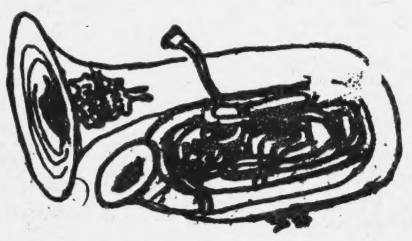
It is a SELMER and was in a white case with orange trim, around the edges. If you see it or have any friends who have, call Hundred Flowersat 333-3717.

The third rip off was from Toad, of Mama's Home Cookin'. He His double bell EUPHONIUM was stolen backstage at the Festival of Hope, in the Mpls. Auditorium. Arriving late, he learned that his horn had just walked out the back door. He notified the police, who filled out a report of details. Toads statement follows...

HONEST REACTION

Festival of Hope?

Mpls. Convention Hall, Dec. 23, '70
Stolen: One(&only) CONN Double Bell EUPHONIUMw/o case.
A silver-plated brass horn, about 3ft. tall, similar in appeareance to a Baritone horn; but with two(2) bells & five(5) valves.
This is an exceedingly rare horn, and can be unmistakably identified.
If you see it, or have it, please return it or leave notice of its whereabouts with 100 Flowers, or The New Riverside Cafe'.



Not one bit of hope did I feel.
The thronging spawnof our degenerate nation so pretilly represented there could not bring me to reflect their pleased & easy smiles.

One rank product of, I suppose a vile & crude behavioral sink, i.e., a clean young male with short medium, mediocre(brown) hair, about 6ft. tall and thin, but apparently quite dense robbed me of a joyous and very important part of my life.

TO you, thief, or any thief from Music: I curse your acts.
NO person who plays music could be so heinous.
MUSIC should never invoke violence, nor wreak the destruction of this loathesome act.

Thousands of people cannot hear the music you have stolen.
Even the ear of the Beast responds to the gentle strength of music.
Let us pray you realize your crime and amend your humanity.

Douglas J. Spurgin

CALENDAR

THURSDAY

"Free Love is Cheap at Any Price" at the 'Brave New Workshop', 8 P.M. 2605 Hennepin, $2.75/ $2.25 Students

"Improvisation Session" at the 'Brave New Workshop', 9:30 P.M., FREE--After the play above.

"The Donkey Show Again" the Children's Theater Puts on a thing at the 'Brave New Workshop' 2605 Henn., 2 P.M.

Mark Naftalin Blues at the'New Riverside Cafe', 1900 Riverside, 8:30 P.M.

Children's Film Program at the Summer Library, 2 P.M.

Bear, Beaver and Peacock at the Coffee-house Extempore, 324 Cedar, 8 P.M.

Christmas Holiday Program at the Science Museum (St.Paul) 30 E. 10th St., 1 and 2:30 P.M.

FRIDAY

"Free Love is Cheap at Any Price" at the Brave New Workshop, 8 & 10 P.M. $2.75/ $2.25 P.M. Students.

"Country Music Concert" at the New Riverside Cafe, 1900 Riverside, 8:30 P.M.

"The Ibkey Show Again" the Children's Theater puts on a thing at the 'Brave New Workshop' 2605 Hennepin, 2 P.M. $2.75Adults, 1.00 Children

"Flash Gordon", Chapter Four, "A Hunting We Will Go" (Laurel and Hardy) at the 'Piper Film Club', 2909 Nicollet Ave. ,;8, 10, and Midnight.

Minnesota Orchestra with guest violinist Lea Foli at the Northrup Aud., 8:30 P.M.

"The Town that Billy Sunday Couldn't Shut Down" by Davro Ball, Minneapolis Ensemble Theater, at the 'Guild of Performing Arts', 504 Cedar Ave., Jan. 1 & 3--8 P.M., Jan. 2-7 --10 P.M.

SATURDAY

"Minnesota Orchestra"with guest violinist Lea Foli at O'Shaughnessy Auditorium, College of Saint Catherine, St. Paul

"Children's Film Programs" Wallar Library, 2:30 P.M. ; Central Ave. Library,10:30 P.M. ; Sumner Lib., 10:30 P.M.

"Piper Film Club" same as Friday exactly, 2909 Nicolett Ave.

"Rumpelstiltskin" by the Children's Theater at the 'Old Log Theater', (Excelsior), 2 P.M.

"Brave New Workshop" all day--same as Friday but an extra performance at Midnight.

"The Town That Billy Sunday Couldn't Shut Down", 504 Cedar Ave,7 and 10 P.M.

"Leo Kottke",folk concert Guthrie Theater, 725 Vineland Pl.

SUNDAY

"Moon Over Miasma"World Premier! 8:00,10:00, $1.00,1½hour show at The Cedar Village Theater-come stoned

"Brave New Workshop"same as saterday but only 8:00 show

"Paddle To The Sea"an adventurous film of a hand carved canoe on its journey from the Northern Canadian forest to the sea 373-2423 for time and $$ University and 17th ave south

MONDAY

"Rebecca Penneys"piano recital free at Scott Hall Auditorium 8:00

WEDNESDAY

"Painting In Italy In The Eighteenth Century" The Tiepoli:father and son in Venice Lecturer:Roger Mandle-Minneapolis Institute of Arts

THURSDAY

"Highschool" a movie at the 'North Star Ballroom', 8 P.M., FREE.

"Mr. tom Gravlin" New Riverside Cafe

"Sunday Afternoon Astrology Forums" Gnostica 2:00-3:00 , 3:15-4:15 4:30-5:30 $4.00 Interpretation of charts,questions answered,discussions with fellow comrades

"Prodigy"and "Van Winkle" 7:30 $$$2.75 Despot

"Blind Soupy Milton",and "John Kolstad"New Riverside Cafe-8:00

"Nature Of Things"Camel"Walt Disney describing origin and evolution of the camel 373-2423 for time and $ University and 17th ave south

TUESDAY

"Open Stage"New Riverside Cafe... roll your own music

"Jim McMahon"New Riverside Cafe folk music

"Laural and Hardy" free 12:00-1:00 North Star Ballroom

"Eighteenth Century Italian Painting" and "The Grand Tradition" Mr. Edgar Peters Bowron, Registrar, The Minneapolis Inst. of Arts. 8.00 P.M.

"The Importance of being Earnest" by Oscar Wilde, witty, humerous, colorful, stage at'Theater in the Round. Call 336-9123 for time and $.

CONTINUINGS

"Exhibitions"Painting in Italy in the Eighteenth Century:Rococco to Romanticism thru Jan. 10
Eighteenth Century Italian Prints and Drawings thru Jan. 10
Paintings,Sculpture and Decorative Arts from Eighteenth Century Italy thru Jan. 10 all at the Minneapolis Institute of Arts

"Despot"Pride and Joy-weekdays free but must be 21 years old

"Mixed Media"Jerry Draheim-North Star Gallery,University news Service,Art thru January 5

"Neil Young"tickets go on sale first of jan.at daytons only. no more than four tickets per person...will sell out the first day $5.50,$4.50,$3.50

"The Little Match Girl" Minneapolis Institute of Arts call em for time and $ thru Jan. 3

BULLETIN BOARD

2 Women need ride to Southern Oregon or Norhtern California. Soon as possible. Will Share expenses. 825-7874

PEOPLE THAT NEED HELP WITH ODD JOBS: Call Volunteers Out of Work (VOW) at 332-1704 Between 5 and 3 P.M. one or two days in advance. You pay only the person who does the job.

Ride needed to Nashville Tenn. or toward Florida (points south). Call John Thoman at 427-3796 Soon as possible.

Pick up Hundred Flowers at Amerika Press, 801- 4th St. SE Hours: Thurs. 12:00- 3:00 P.M; Fri. 12-3 P.M; Sat. 12-3 P.M.; Mon. 12-3 P.M.

Reader Writes On

by Oscar

The Tribune Revelation makes all parents sad. (Dec. 20,paper)
Dec. 21, 1970

Boys and girls

We are a couple of World War two Vets and at our jobs we travel in proably about 42 states and foreign lands. Yes, we have teenagers in schools, also, but not here thank God. We see and hear a lot about the misfits with long dirty hair ect. Creeps they call them and is a sad looking bunch-that when we were asked about opinion, we said they look like a unmade bed that stinks, they will never be accepted by whites or the other colors with American good morals. And God bless America, and our pioneers that made this great land- they lived by the grand Constitution and the 10 Commandments. We also learn that the X hypocrit preacher etc. that promoted the radical dopes did more harm to the trust and respect their race enjoyed in past years than can be restored in years. Your actions and student busing is not only a insult to parents but to all hard working Americans.

Seeds & Stems

The Hundred Flowers staff and office has been moving around now for the last two months. This has been the main side effect of our attempt to re-orient ourselves closer to the community after a long brewing split that has brought us to redefine our relationships on the staff, and in our living situations.

We have since begun to re-establish a lot of lost friendships and relationships with people and places. This has instinctually brought back to the West Bank.

We left our house on Powderhorn Park which was both our home and office all summer long, took to the streets, and began to crash around with all the beautiful people that took us in, moving every few nights in some cases, trying desperately not to wear out our welcome.

We moved the office to the Riverside Presbyterian Church, then to the Riverside cafe, and finally to our new office,--the old TCDIC office above Liberty House.

We found that one last lonely Minnesota printer who will print us for the good ol Minnesota price of under $200.,-really a dream come TRUE with him we have good chances of making it through the winter.

In a desperate attempt to raise money to get a place to live we threw two benefits. One of which paid up a debt we owd People's Pantry, the other of which is being used to print this issue. So much for a house.

We have decided to go bi-weekly for the winter in an effort to put out a better paper and get each one read by more people. Our new phone is 333 8471. Give us a call, or kum vizit us.